T. 71

Price 2d.

THE

RAGGED SCHOOL UNION

MAGAZINE.

No. CXXXI. NOVEMBER, 1859. Vol. XI.

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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ACKNOWLEDGMENTS.—The thanks of the Committee are presented to the Highgate Ladies' Working Party, for a parcel of clothing for St. Giles; to Mrs. Robertson and Mrs. Craig, for a parcel of useful clothing; to S. Scott, Esq., for a sea-voyage outfit; to Mrs. Reade, Hastings, for a parcel of clothing; to Mrs. Joseph Kennerley, for a parcel of patterns of woollen cloth for mending purposes, &c.

DELEGATES' MEETING.

The next Meeting of Delegates from Ragged Schools will he held on Wednesday, November 16th, in Field Lane Ragged School-room. Tea will be provided at Six o'clock. After tea a portion of the evening will be spent in prayer, that an enlarged spiritual blessing may rest on the labours of Ragged School Teachers, and that many now under their instruction may become the subjects of early converting grace.

RAGGED SCHOOL TEACHERS' ASSOCIATION.

MEETINGS FOR NOVEMBER.

THE QUARTERLY AGGREGATE MEETING OF TEACHERS will be held on Saturday, Nov. 12th, at Gray's Yard School-room, James Street, Oxford Street.

LECTURE at 3 o'clock P.M., by JOSEPH FEARN, Esq., Lecturer to the Crosby Hall Evening Classes.

Subject:—"Charles Mackay, the Poet for the People."

Tea will be provided at Five o'clock, when a Conversational Discussion will be held on "The best means of imparting Bible Knowledge to the Scholars of Ragged Schools."

The Committee of the Association respectfully invite those paid Teachers, who may not yet have become members, to attend the Aggregate Quarterly Meeting. Any voluntary Teacher desirous of attending will be welcomed, and it will be esteemed a favour if the paid Teacher or Superintendent of each School will send the number likely to attend from each School to the General Secretary, W. FERRY, 2, Richmond Terrace, Queen's Road, Dalston, on or before Wednesday, Nov. 9th, that the preliminary arrangements may be completed. No Tickets will be issued for this Meeting, but Sixpence will be expected on entrance, which will include the expense of Tea.

Saturday, Nov. 19, at Britannia Street School-room, King's Cross.

Subject:—"The Circulation of the Blood" ... ... by Mr. CRESSELL.

MUTUAL IMPROVEMENT CLASSES.

Grammar	At Half-past Five.
Singing	At a Quarter-past Six.
Essay	At a Quarter-past Seven.

Saturday, Nov. 26,* Devotional Meeting, 3 P.M.

Saturday, Nov. 19,* Devotional Meeting, 3 P.M., at George Yard, Whitechapel.

Saturday, Nov. 26, Essay ... ... by Mr. HOLLAND.

Subject:—"The best plan of Teaching English History in Ragged Schools.

At Half-past 5 P.M.

* The object of this Meeting is to seek the Divine blessing on Ragged School labours, and that the work of the Holy Spirit may progress among both young and old throughout the land. It is purposed to continue this Monthly Meeting for Prayer.

ST. MARTIN'S HALL, LONG ACRE.

For the Benefit of the

"ONE TUN" RAGGED SCHOOLS,

PERKINS'S RENTS, WESTMINSTER,

(Recently the "One Tun" Public-house, for 200 years the resort of thieves and the most depraved characters.)

C. V. CAY, Esq.,

Of the Coldstream Guards, will (D.V.) give his interesting Lecture entitled

REMINISCENCES OF THE CRIMEA,

AND OF

CAPTAIN HEDLEY VICARS,

Illustrated by an Illuminated Picture of the Storming of Sebastopol, &c.

ON WEDNESDAY EVENING, NOVEMBER 30TH, 1859,

To commence at Eight precisely, and terminate about Ten.

THE BAND OF THE COLDSTREAM GUARDS

Will play a variety of appropriate Pieces.

SYNOPSIS.

PART I.

General History of the Crimean War—Landing of the Allied Army in the Crimea—Action of the Alma—Fight at Inkermann—Field of Battle at Night—Battle of Balaclava, &c., &c.

PART II.

Personal Recollections—Day in the Trenches—Night in ditto—Taken for a Russian Spy—Officer's Dress—Occupation in Camp—Taking Tea in the Cell of a Russian Monk—Sufferings of the Troops—Effect of Sympathy on the Men's Hearts—Presents to the Army from Home—Description of a Dust Storm, &c., &c.

PART III.

Hedley Vicars—Friendship in 1846—Life together in Malta, Jamaica, and North America—First Meeting in the Crimea—His four Escapes from Death—Our Work in Camp—His Death on the 23rd of March—Sorrow of Officers and Men at his Loss—His Funeral—Conclusion.

Reserved Seats, 2s. 6d. Gallery and Hall, 1s. Children under twelve and Schools, half-price.

A Limited Number of Stalls, which will be kept all the Evening, 4s. each.

Tickets may be obtained at the Ragged School Union, 1, Exeter Hall; Mitchell's Library, 33, Old Bond Street; Sams's, St. James's Street; Westerton's, Knightsbridge; Addison & Co.'s, Music Warehouse, 210, Regent Street; St. Martin's Hall, Long Acre; and of Miss A. M. Cooper, *Hon. Sec.*, 78, Coleshill Street, Eaton Square, S.W.

REFORMATORY AND REFUGE UNION

CONTRIBUTIONS are earnestly solicited for the following purposes:—

GENERAL FUND—For maintaining the General Operations.

REFUGE FUND—For making Grants to Refuges, Emigration, &c.

FEMALE MISSION FUND—For maintaining a Mission to Fallen Women.

Bankers—Smiths, Payne, and Co., 1, Lombard Street; and Ransom, Bouverie. & Co., 1, Pall Mall East. See Third Annual Report, to be had on application to the Office of the Union, 118, Pall Mall, S.W.

ROBERT HANBURY, Esq., M.P., STEPHEN CAVE, Esq., M.P. } *Hon. Secretaries.*

CHARLES GWILLIM, *Secretary.*

£50 ARE PROMISED

FOR THE

BROOK STREET REFORMATORY,

Henry Passage, Euston Road, on condition that £100 be immediately raised.

PRAY HELP.

Remittances received by Mr. W. BROWN, 7A, New Cavendish Street, W.; or Messrs. SCOTT & Co., Cavendish Square.

HINDE'S MEWS RAGGED SCHOOL

BAND OF HOPE'S SIXTH ANNIVERSARY

Will be held on

THURSDAY EVENING, 3rd NOVEMBER, 1859,

IN THE

MARYLEBONE LITERARY AND SCIENTIFIC INSTITUTION,

17, EDWARD STREET, PORTMAN SQUARE.

CHAIR TAKEN AT SEVEN.

The Youths' DRUM & FIFE BAND will take part in the Evening's Entertainment.

Admission by Tickets only—for which a small charge will be made, to pay the expenses of the Institution—to be had at 33, Duke Street, Grosvenor Square, and 4, Gray Street, Manchester Square.

SCHOOLMASTER.—Wanted, for a Ragged Evening School in the East of London, a competent Man for four evenings each week.

Address W. H., care of Mr. STRAKER, Printer, 8, Billiter Street, City.

WANTED by the Teacher of a Day Ragged School, the charge of an Evening one for Girls.

Address, by letter, L. D., 23, Borough Road, Southwark.

AN OFFER.

CLERGYMEN, PRECENTORS, ORGANISTS, and other persons practically engaged in promoting Congregational and Sabbath School Psalmody, may obtain a Specimen Copy of

THE SABBATH HYMN AND TUNE BOOK, by sending the postage (two penny stamps) to Mr. WM. THODEY, Richmond House, Plaistow, London, E., giving their own address, and stating whether they prefer to have the established Notation edition, or that in the Tonic Sol-fa Notation.

THE SABBATH HYMN AND TUNE BOOK, a book for the Congregation and Sabbath School (price 1s. 6d.), presents at every opening a Tune (the Harmonies revised, or entirely recast, by JAMES TURLE, Esq., of Westminster Abbey), and six or seven Hymns carefully adapted to that Tune, and marked for expression.

The singing of the "same Hymn to the same Tune" will itself be a revolution in psalmody.

The Hymns have been anxiously selected with the hope of suiting all the varieties of Christian experience, doctrine, and emotion. This will appear on the inspection of a novel index of subjects of "Guide to the choice of a Hymn."

There are 77 Tunes, and 467 Hymns. The prices are, cloth flush, 1s. 6d.; sheep, 2s.; French Morocco, 2s. 6d.

"THE SABBATH HYMN BOOK," price 1s., containing 467 Hymns, large type, is also ready. 1,000 copies of this book have, by mistake, been bound in better covers than can be permanently afforded. The prices are, cloth flush, 1s.; sheep, 1s. 4d.; French Morocco, 1s. 9d.

Small-type editions of the Hymn Book, price 6d., and of the Sol-fa Hymn and Tune Book, price 1s., are contemplated.

GREAT REDUCTION IN PRICE.

THE PEOPLE'S SERVICE OF SONG, a Tune Book for the Pew and the Home Circle, has been published nine years, and has already obtained a large and established hold on the public favour. The Publisher now finds himself able to reduce the price of the various editions. The Pianoforte and Full Score edition, containing 212 Psalm Tunes, Chants, and Congregational Anthems, with four verses of a Hymn, in large type, and marked for expression, accompanying each tune, is reduced in price from 7s. 6d. to 5s. It is extensively used in families for Sabbath evening worship. The Organ and Short Score edition is reduced from 3s. to 2s. The Tonic Sol-fa edition from 1s. 6d. to 1s. The Tenor Part (in the G clef) is reduced from 9d. to 6d. The Men's Part is, as before, 1s.; the Women's Part is the same; and the Sol-fa Women's Part remains at 6d. The new bindings of the books reduced in price will be slightly inferior, but those who make the earliest applications will obtain them in their former bindings.

"We have now used the first edition in our own congregation for some two years, and it grows upon our good graces."—*Bible Class Magazine.*

"In all honesty we say that we know not of any sacred Tune Book, for a congregation, superior to this. The preface is fraught with the most common-sense and practical suggestions. The indexes are admirable.—*Homilist.*

"The best book of Psalmody, in our opinion, extant."—*Daily News.*

THE CHILD'S OWN HYMN BOOK. Price 1d., or in cloth, 2d. The sale of more than 100,000 copies in the last HALF year, proves the continued popularity of this—the FIRST of the Penny Sunday-school Hymn Books. It is now carefully remodelled, and considerably enlarged. The Hymns are printed for "expression." THE CHILD'S OWN TUNE BOOK (81 TUNES), in Three Parts, adapted to the "Child's Own Hymn Book," price 6d. SCHOOL SONGS—SACRED, MORAL, AND DESCRIPTIVE, including the "Child's Own Hymn Book" (containing 170 pieces). In cloth, small edition, 3d.; large, 6d. It is designed to aid instruction in SCHOOLS and FAMILIES, and is connected with appropriate Tunes, which are published separately in SCHOOL MUSIC, containing 138 of the most tasteful and popular Melodies, in Three Parts, adapted to Voices or the Pianoforte. Harmonized by GEORGE HOGARTH, Esq. In cloth, turned edges, 1s.

THE STANDARD COURSE OF LESSONS on the TONIC SOL-FA METHOD of TEACHING TO SING. By JOHN CURWEN. Complete, with additional Exercises, Nos. 1 and 2, in cloth, 1s. 6d. Capable of serving as a direct Introduction to the use of the Established Notation in any popular Tune Book.

LONDON: WARD AND CO., 27, PATERNOSTER ROW.

London Female Preventive and Reformatory Institution,

200, Euston Road, near Euston Square, N.W.,

AND AT

18, Cornwall Place, Holloway Road, N.

PRESIDENT—Rev. CANON DALE, 31, Gordon Square, W.C.

The Committee feel it to be their duty to announce that for some time past the expenditure of the Institution has exceeded its income. This has been occasioned by the extension of their operations this year, and more particularly by the building of a Laundry and Wash-house for remunerative labour, at 18, Cornwall Place, which, in addition to the advantages resulting from the Institution being made partly self-supporting, will enable the Managers to teach the inmates this useful branch of domestic work. The Committee are much encouraged by many who have been inmates of the Institution, and are now doing well in service, or with their friends; and it is with pleasure they report that opportunities of placing the reclaimed out in service are very frequent, which removals create vacancies, which are almost immediately filled up by applicants, who are always waiting for admission. The following is an outline of an interview with a poor young woman, on Saturday, October 22nd. Addressing the Secretary she said, "Excuse my calling so early, sir; I am in great trouble. I am a native of D——. My parents are dead. I was apprenticed to a business, afterwards I became a shopwoman, where I fell into sin; I was then discharged. Soon after I made my way to London, where I have tried to earn my living by needlework, but in vain. What am I to do?" By request she called again in the evening. A trifle was offered to help her on till Monday. She paused for a moment as if bewildered as to the best course to take, and then spoke of the desirability of death rather than drag on such a miserable existence. Fearing that she might lay violent hands on herself in despair, the Secretary said, "Will you stay here now?" She replied immediately, "Oh yes; thank you." Although it was inconvenient to increase the number at the time, yet the necessities of the case seemed to demand immediate admission, which was granted.

*** This is only one instance out of very many.

Contributions will be thankfully received by the Bankers, Messrs. Bosanquet & Co., 73, Lombard Street, E.C.; Thomas Raikes, Esq., 14, Lower Berkeley Street, Portman Square, W.; and by Mr. Edward W. Thomas, Secretary, 200, Euston Road, N.W.

Orphan Working School.

ELECTION, NOVEMBER, 1859.

The Votes and Interest of the Subscribers are earnestly solicited on behalf of JAMES PESCOD, aged Nine Years.

His Father was for Eight Years the zealous and much-respected Master of the King Edward Ragged Schools, and Girls' Refuge, in Albert Street, Spitalfields. Besides discharging the duties of Schoolmaster to the Young, his whole time was diligently spent in self-denying efforts to promote the temporal and spiritual welfare of the Adult population. In prosecuting these self-imposed and generous duties, he caught a fever, which in a few days terminated his life. He has left a Widow, in delicate health, and Seven Children, bereaved and destitute.

The case is most earnestly commended by

THE RIGHT HONOURABLE THE LORD MAYOR;

And Proxies will be thankfully received by Mr. J. G. GENT, 1, Exeter Hall; and Mr. H. R. WILLIAMS, 112, Bishopsgate Street Within; by whom any Donation in Money will be applied to the Election of this Child.

A Donation of £1 1s. will purchase 40 Votes.

Papers, Original and Selected.

SPIRITUAL LIFE AND RAGGED SCHOOLS.

CHRISTIANS of the British Islands have for some months had their attention drawn to the remarkable outpouring of God's Holy Spirit upon the people of America and Canada. They have also been refreshed and strengthened by the news that have from time to time reached them of God's gracious dealings with the people of Sweden, Armenia, Bessarabia, and of Northern Italy, where the gospel is being preached with a power and a simplicity that characterised apostolic times—the people not delegating their duties to priests, ministers, or missionaries, but themselves going, each man according to his time and ability, to make known to all around the glorious truths of salvation of the soul by a crucified Saviour, and the sanctification of the life by the Holy Spirit. And while the dews of heavenly grace have thus been falling on surrounding nations, and tens of thousands of persons brought to a saving knowledge of the truth, no small number of British Christians have been earnestly praying that upon their own country may come similar gracious influences. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." He alone can bring about these heaven-born results in the souls of our fellow-countrymen; and yet does not God work out his sovereign purposes of mercy and love by human agency? The character of that agency differs at different periods. The one honoured at the present time is evidently more prayer than preaching, and more lay than clerical. This is not man's choosing, but God's appointing; and who is prepared to dictate another course to Him who sees the end from the beginning, and fashions from time to time his instruments for accomplishing his purpose after his own will? Let all, therefore, bow to infinite wisdom, cavil not at the means used, but rejoice that he deigns to use any means, however humble, to convince man of sin, of righteousness, and a judgment to come. That a season of spiritual refreshing from the presence of God would come upon the British Islands has not taken some men by surprise. That esteemed minister of the gospel, the late Rev. John Angell James, in a paper he read at a public meeting in London, seventeen months ago, used the following language:—

> "The voice of this revival in America comes to every country as the midnight cry, 'Behold, the bridegroom cometh!' A new era is struggling into birth; Christ is moving on to re-organise the world. Is it the vision of my imagination? Is it only a spectral form I see? Or is it, oh! is it, the Saviour himself walking on the waters of the Atlantic, and moving with his face toward Britain? Is it an illusion or a reality which leads me to think I hear his voice, saying to this country, 'Behold, I come quickly, and my reward is with me'?"

Sixteen months ago we wrote on the same topic, and though with less eloquence, yet in similar strain, with a view to draw the attention of Ragged School teachers to this important subject. That paper appeared in the July number of last year, and was headed, "SPIRITUAL LIFE AND RAGGED

SCHOOLS." We there wrote of this glorious evangelism as being the very life-blood of our Ragged School system, and that, if quickened by the Holy Spirit,—

"We shall see conversions from sin to holiness, from darkness to light, under our preaching to the ragged and the wretched, under our Sabbath-day and week-day instruction in Holy Scripture, under our personal dealing with the hearts and consciences of those hardened grown-up girls and youths, who come to our evening classes, ere they are admitted to our dormitories and night refuges, as well as those legally untainted boys and girls in our refuges and schools, who are ready to repeat verses, to sing sweet hymns, to obey the directing hand of a skilful teacher or monitor, but who as yet 'give no sign' that the truths which they have been taught have proved in their case 'the incorruptible seed which liveth and abideth for ever'"

We have now reason to believe that this prayerful expectation has in part been realised; God seems to be giving answers to prayers offered by teachers and others, for a blessing on the souls of the children.

The following particulars have been supplied us by the excellent Superintendent and Secretary of one of the London Refuge Schools. Praying God that his most sanguine expectations may be realised, we give them to our readers without further comment:—

"The commencement of the awakening or revival of spiritual life among our children began in a very simple way. One of the voluntary teachers one Sunday evening mentioned to her class that she had heard a London minister relate the incidents connected with a visit he had made to the north of Ireland, when one of the boys said to her, 'Why won't he come and tell us?' This led the teacher to write and ask him to come to the Refuge. He fixed an evening to come and tell the children what he had seen and heard of God's work in Ireland. The teachers had it laid on their heart to seek a larger blessing from the Lord that night, and knowing something of the power of prayer, they met the Refuge boys for an hour's prayer before the minister arrived. The rev. gentleman gave a deeply interesting account of the revival in the north of Ireland, from which he had recently returned. Apart from the touching details themselves, there seems to have been nothing remarkable in the style or substance of the address. It was in his usual warm and impressive manner, but only such as the children had frequently listened to at other times. And it was not till the speaker left that the Spirit's application of the spoken word was strikingly manifested. But then a scene occurred which none who were present can ever forget. The number of boys were nearly a hundred, that of the girls twenty-six, varying in ages from ten to sixteen. With scarcely an exception, this juvenile congregation seemed then to be brought suddenly under overwhelming inpressions of their guilt and danger as sinners, and earnest appeals to God for mercy, mingled with loud and bitter sobbing, were heard through all the room. It was after ten o'clock when the service was concluded, but for hours afterwards did this scene continue, and some of the conscience-stricken children never closed their eyes that night. Many, however, were able to retire to rest with the feeling that they had obtained peace with God through the blood of Christ.

"On the following day, another minister came to the Refuge, when he was informed of what had taken place the previous evening. He saw many of the lads, and was so convinced from what he heard from the master, and

from what he saw in the boys, that it was the work of God, that he invited them to the school-room under his chapel, to a prayer-meeting on the Thursday morning at seven o'clock. His invitation was most cordially welcomed by children and teachers. At the time appointed, the whole of the boys and girls in the Refuges, numbering about 150, with a few of their teachers, met the rev. gentleman. It was a hallowed season. The addresses and prayers made a deep impression on the children, and all felt it good to be there.

"In the afternoon of the same day this minister came again, and saw and conversed with many of the lads, and prayed with them, and on his departure said he felt sure God was doing a good work in many of them. Great concern was manifested by the boys for their souls' welfare; and it was most evident, from their appearance and manners, a great number of them were awakened to a deep sense of sin. On the Thursday and Friday evenings, special prayer-meetings were held among the teachers and boys. On the Friday evening, the prayers among and with the boys were most earnest, and on that evening many of the lads were brought to calmness of mind, and apparently enabled to rejoice in Jesus as *their* Saviour. During the same days, similar anxiety was manifested among the girls who were present on the memorable evening when God poured out his blessed Spirit on the youthful gathering.

"The four days of that week were such as the teachers had never witnessed before. To attempt a description of what they and their youthful charge passed through would be impossible.

"On the following week, special prayer-meetings were held almost every evening; and He, who hears and answers prayer, graciously heard the supplications of the poor children and their teachers. Many more during that week were convinced deeply of their sin, and others were able to cast all their care upon their Redeemer.

"On the Tuesday following, September 27th, the minister who first addressed the children came again, and delivered a short and earnest address to the children from 1 John ii. 12: 'I write unto you, little children, because your sins are forgiven you for his name's sake.' This address was most acceptable to the children.

"The Lord having thus appeared among these poor children, and worked so great a change in the hearts of between forty and fifty of the boys and girls, it was considered right that a special thanksgiving meeting should be held to praise him for the blessing thus bestowed, and to seek for a still larger outpouring of his Spirit upon the children in the Refuges and Schools. This thanksgiving meeting was held on the evening of Monday, the 10th of October. All the children in the Refuges were present, with a goodly number of the teachers, and a few friends. It was a delightful and happy season, and God seemed to be very near on that evening.

"In addition to this 'thanksgiving meeting,' the four following evenings were set apart for special meetings, with a view of gathering in the adults of the neighbourhood, that before them also might be brought God's marvellous dealings with the people in the north of Ireland.

"The Thursday evening was specially devoted to the children in the Refuge, and those in attendance at the Ragged Schools. On this occasion the children and the teachers numbered upwards of 600; when two gentlemen addressed the children, telling them what they had seen and heard of the

Revivals in Ireland. These addresses were listened to with profound attention by the children, and many were deeply impressed. At the close, several of the boys poured out their hearts in earnest prayer; and these juvenile supplications at the throne of grace had a powerful effect in awakening other boys and girls to a sense of their sin, and making them anxious about the salvation of their souls.

Several girls, attending the day and night schools, were also brought to realise their own sinfulness; but that night and the following evening a deep impression was made among a class of lads attending one of the night schools. These lads work at a manufactory during the day, and two evenings a-week attend the night school. Twelve of those lads were present on the Thursday evening; and so deeply were they moved, that they appointed to meet their teacher for prayer on the following day when they left work at one o'clock for dinner. Dinner time came, and about twenty of them came to the School-room, where they had a prayer-meeting with their teacher. The work now going on among these boys is really astonishing. They are most earnest and anxious, not only about their own souls, but also for the souls of the other lads engaged in the same manufactory. Several have given us good hope that they have come to Christ, and found mercy through him. To hear these lads engage in prayer is most touching; and to see them devoting a portion of their little time allowed for dinner is most encouraging, and gives assurance that the work thus commenced among these lads, like that begun in the midst of the children in the Refuges, is, indeed, of God, and not of man, and to Him is ascribed all praise and glory."

Surely, nothing need be added to this simple narrative in proof of the genuineness of this altered state of mind and heart; there may be acts of indiscretion which may retard, but which in no degree lessen the value of the real work. Among the labourers in the Lord's vineyard, let there be no doubting, no standing aloof in chilling silence, no rejoicing with trembling; but let there be a general and unanimous "rejoicing with joy unspeakable" for what has already been accomplished, looking upon it as an earnest of that which is yet coming. Let Ragged School teachers be on the watch-tower, at their posts of duty, praying for an outpouring of the Holy Spirit upon themselves and upon those they teach, honouring God by the strength of their faith, as well as by the consecutiveness of their self-denying labours. Let meetings for prayer be more frequently held with the scholars, and when by the Spirit's teaching any are found sorrowing for sins, let such be encouraged to unburden their minds in prayer among their fellow-scholars. Let the addresses be special, short, and earnest, bearing largely upon what God is doing elsewhere, and leading the soul to seek relief in the atonement of a once-crucified but now risen Saviour. Let these things be done in full dependence upon God and upon God only. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

EDUCATION FOR DESTITUTE CHILDREN, LAMBETH.

NOTWITHSTANDING all that has been done during the last few years to extend the blessings of education in this country, there are yet thousands of children in our large towns, and especially in the great metropolis, growing up in ignorance and vice. Until

lately these were assumed to be so hopeless, that they seemed to be out of the pale of Christian philanthropy, and no attempt was made to rescue them, till, by the noble efforts of a few pious persons, schools of a peculiar class were opened for their reception. It was then found what a field for usefulness had been neglected. It was found that so far from being irreclaimable, the influences under which they could be brought by kindness were even more effective than those to which children of a higher class could be subjected. It was found that they *could* be raised from the "mud and the gutter," and placed in positions of respectability. This fact once established, Ragged Schools, for so these schools were called, were opened in almost every locality in which they seemed to be needed, and the results have amply justified the effort. But there is yet much to be done. Many of these schools are languishing for want of sufficient funds; and there are many places in which two or three, instead of one, are required to meet the necessities of the neighbourhood. Here then is an interesting field for Christian exertion. These little ones have no means of providing education for themselves—their parents care not for it; and yet, if they are not taught what is right, they are as certainly learning what is wrong: that they are willing, nay, anxious to learn, and to be raised to respectability, is shown by the fact that wherever a school is opened for them, they flock into it, sometimes in greater numbers than can be accommodated.

None but those engaged in the work know what the children often have to suffer in order to attend. The case of one little girl may be mentioned, whose father always beat her, if at home, when she returned from school; she persevered, however, and soon became a tidy, respectable girl, and subsequently got into a place; she said, with an air of triumph, "I did not mind, tho' I was beat—look, teacher, what I was then, and see what I am now!" This is but one of many instances in which the children have shown how deeply they appreciate the opportunities given them.

These remarks will introduce to the reader the special work on behalf of which their sympathy and co-operation is earnestly requested, viz., a RAGGED DAY SCHOOL for Destitute Girls, situate in one of the lowest parts of Lambeth.

The past year set in somewhat gloomily, with a debt of £21 1s. 4d., and a probable income not equal to the annual expenditure. Appeals were sent out, and the result has been the reduction of the debt to £14 2s. 6d.

The school is situated in the centre of a locality densely populated with poor and destitute people, and swarming with children. It is central to the districts of five City Missionaries, to whose labours it forms a valuable adjunct, as they are enabled to send children to it. The age of admission is from 7 to 14, with an infant class for those whose elder sisters, but for such an arrangement, would be unable to attend school at all. It has been open rather more than six years, and the average attendance during the past year has been seventy-five.

The whole annual expense of carrying on the school efficiently is under £60; surely this small expenditure, in comparison with the work done, should entitle the Committee to support that would relieve them from anxiety, and enable them more efficiently to carry out their desires than they have hitherto been able to do. There is room for more than 100 children, and with means to deal with them, the school would soon be full; but, in consequence of the want of funds, and the deficiency of proper school materials, it has been impossible to do more than just keep up the numbers.

An earnest appeal is now made for help—this may be given in various ways:—

First—By contributions, however small.

Second—By inducing others to give.

Third—By donations of left-off clothing.

Fourth—By prayer for increased blessings, and especially for the influence of the Holy Spirit upon the hearts of the little ones whose benefit is sought.

Contributions may be forwarded to Mr. J. G. Gent, Ragged School Union, Exeter Hall.

THE CABMEN'S CLUB.

THERE is going forward a most important movement among the cabmen of London. They are uniting, not for the purpose of arranging the preliminaries of a strike, or for repeating their short-sighted policy of punishing the public by withdrawing their vehicles for three consecutive days. No, but for improving their moral status as men, and many of them as *Christian* men. Some time since the Government arranged to issue two kinds of plates for street cabs (yellow and green); the *yellow* are numbered up to 10,000, and the *green* are all above that number—the difference being that those cabs with yellow plates work on Sundays, and pay a seven-days' license, while those with green plates rest on the Sabbath, and pay for a six-days' license. One result of this is, that more than one-fourth of the London cabs now rest on the Lord's-day, and thus 1,240 drivers out of 4,777 have the opportunity of turning their attention to the moral and religious elevation of themselves and their families. With this end in view, these men have combined, and among their efforts is that of "Cabmen's Clubs." The first of these was formed, and is carried on, in the Ragged School premises, Bell Street, Edgeware Road; the missionary of that district having laboured hard in its formation and conduct to the present time. Other clubs have been formed in the opposite parts of the metropolis, viz., Westminster, Newington, and King's Cross. Three hundred cabmen and their wives met in the Bell Street Ragged School to consider the advantages of the Sunday Rest question, presided over by Joseph Payne, Esq. The circumstance was of too singular importance to be overlooked by our witty friend *Punch*, and he thus alludes to it:—

"*Reformed Cabmen.*—Let the Clubs say what they will about the 'national apathy' in the matter of Reform, it is quite clear that Reform is now *par excellence* the order of the day. Government included, we are all having a hand in it. Measures of Reform are without measure being crowded on us. Everybody's bent upon reforming everybody. Besides being urged to reform our tailors' bills, we are prompted to attempt to reform our lawyers' even. Our navy and our knavy, our sailors and our swindlers, are alike undergoing a reformatory process; and, by way of climax, the reformation of our criminals will ere long, we believe, be extended to our cabmen!

"This millennial expectation we base on a report of a 'somewhat singular' meeting which was held the other evening at the Ragged School, in Bell Street, 'for the purpose of forming a Cabmen's Club, consisting of a Provident Society, reading-room, and library.' Good Lord Shaftesbury was good enough to occupy the chair, and 'several ladies' graced the meeting with their presence. The wrongs and rights of cabmen formed the subject of the speeches, and it was urged (without unnecessary expletives) that the public had 'imbibed a prejudice' against them; that they were 'maligned' and 'misunderstood'; and that although perhaps there might be some black sheep among the flock, even these were not by several shades so black as fancy painted them. That the speechifying was quite up to public meeting pitch, the brief extracts which are furnished us suffice, we think, to show. Among the pearls of eloquence which were dropped on the occasion, one jewel of a cabman, we are told, let fall the following:—

"'One driver, in a very forcible and intelligent manner, strenuously advised his fellow-men to abstain from using profane language, which he knew they were addicted to: also intemperance and incivility. He had done so, and found it answer exceedingly well; for even when gentlemen only gave sixpence, he politely thanked them, which very often brought out another sixpence, which all the swearing in the world would never have done.'

"If this 'intelligent driver' be as good as his word, we regret that the report has not informed us of his number. His sentiments are worthy of a man of higher standing than one upon the cab stand, and prove to our mind that—

"'The Rank is but the Cabman's stamp,
The man's the gold for a' that!'

"To find a civil cabman is so perilous a task, that we would gladly save ourselves in future from the risk of it. 'When found,' we would not only take care 'to make a note of him,' but we would gladly appoint him as our Cabman-in-Chief, and hand down his name to posterity in *Punch*.

"Let cabmen take the hint, by following the advice of this their model in morality. This Solon has proved by experience that, for cabmen, civility is always the best policy. His sage reason for prescribing it is that 'he has found it answer;' and it would puzzle us to find a more convincing plea for it. Many a cabman might be blind to subtler ways of reasoning, but of the *argumentum ad pocketum* none could fail to see the force.

"We hope such meetings may ere long be spoken of as plural; and as civility costs nothing, and is, moreover, 'found to answer,' we trust the public call for it will soon be generally responded to."

The following details, issued by the club in Westminster, will give an idea of the object of these clubs, and the mode of conducting them:—

"CABMEN'S CLUB, No. 11, Millbank Street, Westminster.

"*President.*—The Earl of Shaftesbury

"*Vice-Presidents.*—The Right Hon. Lord Calthorpe, Lord H. Cholmondeley, the Right Hon. W. Cowper.

"The success which has attended the Cabmen's Club in Bell-street, Edgeware Road, has given an impulse to the formation of other similar institutions throughout the metropolis; and an earnest desire expressed by the cabmen of this locality had accordingly led to the establishment of the following one.

"On the 3rd of August, 1859, a public meeting was held in Queen Square Episcopal Chapel, the Earl of Shaftesbury in the chair. After addresses from the noble chairman, the Right Hon. Lord Calthorpe, Lord H. Cholmondeley, the Rev. S. Martin, Judge Payne, J. M. Clabon, Esq., and others, it was resolved that a Committee be formed from amongst the cabmen, for the management of the business, and the minor details of the Institution, and that the following fundamental Rules be adopted:—

"'1. That no cabman shall be eligible to be a member of this Club who is a proprietor of more than two cabs, and that in all such cases such proprietor must be a driver of one of them.

"'2. That the cabmen do select from amongst their own body a Committee for the management and transaction of the affairs and business of the Club, subject to the approval of the Local Committee—their number not to exceed 12 nor to be fewer than 8, and when reduced below that number, an addition to be made to complete that number.

"'3. That meetings of the Committee shall be held on the third Thursday in every month, at 8 o'clock p.m., for the transaction of general business (3 to form a quorum); and that any member of the Committee ceasing to attend for three successive meetings, shall be considered no longer a member, but capable of being re-elected at any future meeting.

"'4. That a Secretary, Sub-Treasurer, and Chairman, who are not cabmen, be also appointed by the cabmen, whose duty shall be to correspond with the Local Committee or their Secretary, or other persons, as there may be occasion; also to keep the account of receipts and payments on account of the Club, to lay a statement of the same before each Quarterly Meeting of the Local Committee, and account to the Treasurer for any balance from time to time in hand.

"'5. That proper books, periodicals, and other papers, be provided for the use of the cabmen, to be kept under the care of the Secretary for the time being, in the room appropriated for their meetings; but that no such books or papers shall be used by the Society until they are approved by the two Committees.

"'6. That the payment of one penny per week shall entitle any cabman, with the approval of the Committee for the time being, to be elected a member of the Club, and may have from the library a book on loan for the term of two weeks. Any member keeping a book beyond that time, without leave, shall pay 1*d.* per week; or neglecting to pay up his subscription, or considered by three members of the Club guilty of improper conduct while in the club-room, shall cease to be a member, and capable of re-admission only on application to the Managing and Local Committees, at a meeting of which notice shall be previously given by the Secretary.

"'7. That the objects of the Club shall be—

"'(1.) The establishment of a Reading-room;

"'(2.) A Provident Fund;

"'(3.) A Penny Bank;

"'(4.) Registry for unemployed cabmen;

"'(5.) Providing refreshments.

"'(6.) Formation of Bible-classes in connection with each Club; also the holding of religious services on Sunday evenings.

"'8. That the club-room be open from 8 o'clock a.m. till 11 o'clock p.m., on every day during the week except Sunday; on Sunday afternoons at half-past 3 o'clock, and in the evening at a quarter to 7 o'clock.'"

The number of members who have joined the Club in Bell Street is 226. The Bible-class in the same place has an average attendance of 22 each Sunday afternoon.

The cabmen are thus commencing and carrying out plans, apart from their masters, for their self-improvement; it has, therefore, the essential elements of success, and we doubt not that if they persevere, they will, with God's blessing, effect the moral reformation of their entire body.

SOCIAL SCIENCE ASSOCIATION.

BRADFORD, Yorkshire, during the whole week, beginning with Monday, October 10th, was the favoured rendezvous for men possessing large hearts and clear heads. The influx was so great as to render accommodation, either at the hotels or of a more private kind, a matter of serious difficulty; and it is feared that many who came expecting the ordinary accommodation at the inns, must have been exposed not only to disappointment but to privation. The cause was the holding of the Third Annual Conference of the National Association for the Promotion of Social Science in that town. The Earl of Shaftesbury was President of the Association, and Lord Brougham the President of the Council. The week's proceedings were inaugurated by a special religious service in the parish church of Bradford. The sermon was preached by the Bishop of Ripon. The business of each day afterwards commenced by what was termed the "Address for the day," and immediately thereafter the departments proceeded to business. The departments were five in number, and embraced—Jurisprudence, Education, Punishments and Reformation, Public Health, and Social Economy. During the week the number of papers read was 175, viz.: in the Jurisprudence section, 22; Education, 38; Punishment and Reformation, 27; Public Health, 30; Social Economy, 50; the remaining eight having been read at special meetings.

The first public meeting was held in the great hall of St. George, on the Monday evening, when the Earl of Shaftesbury delivered the opening address.

The noble earl commenced by a reference to the past doings of the Association, its practical character, and to the eminent share which women had taken in its business. The business of this society, he said, is essentially their province, in which may be exercised all their moral powers and all their intellectual faculties. It

will give them their full share in the vast operations that the world is yet to see; and while the multiplication of Great Easterns, of Atlantic telegraphs, and Lord Rosse's telescopes (departments of intellect arrogated to themselves by the male sex, and inventions, in fact, to give greater ease to the already easy of mankind),—while these add, day by day, to the wonder and activity of the inhabitants of every clime, woman will interpose to save the millions from neglect, and will labour to show that "the mint, the anise, and the cummin" are as much the care of a thoughtful Providence as the mightiest of the cedars of Lebanon. Let me not be supposed to decry archæology, science, geology, or anything that exercises and enriches the understanding,—anything that gives the intellectual an ascendency over the sensual part of man; I admit their value,—nay, their necessity. It is desirable—it is more, it is indispensable—to have something to employ all tastes, all mental qualifications, each one according to its bent and genius. But on an anniversary such as this we are called to consider the greatest amount of interest and improvements for the greatest number; but the pursuits to which I have alluded cannot, undoubtedly, touch the masses so deeply as those which affect their daily life—they are far more the business of leisure and education; while ours are only preliminaries to an enlarged state of things, when such studies may be more generally adopted, because more easily pursued. Let us, ourselves, see, and teach the people to see, that their social, but removeable, discomforts fret and enfeeble them, and render them unfit for higher thoughts. Nor are the wealthier and more refined classes, when duly informed of these matters, without moral and material interest in them. They will relish an old tower, an ichthyosaurus, or a treatise on electricity, much more when they find reformation on the increase, disease on the decrease, and a better comprehension and practice by all classes of the principles and purposes of social life.

After an allusion to the addresses of former Presidents, the noble earl proceeded:—I do not say that we can adduce any great results which would make a figure in statistical tables:—an issue such as that must be the work of time and of much preliminary toil. We have laboured, and we still labour, "Naturâ, tamen, infirmitatis humanæ, tardiora sunt remedia quam mala." But we have opened a field for much larger operations; we have harmonised many apparently jarring opinions, concentrated much wide-spread, irregular, and disjointed effort; and laid down a clear line of action, and a fixed point of aim, to all who might not otherwise find an object and a channel for their science and their zeal. We have made, too, no inconsiderable progress in showing where the aid of law should be invoked and where avoided; and it is no small success to have taught people to see that to cry out "a law, a law," on all occasions of a grievance felt, or an evil detected, is to check private, individual, and combined exertion; oftentimes to perpetuate and extend the mischief, and to keep men from the wholesome conviction that in many matters, and especially in such as these, they must be "a law unto themselves." Here is the spring of every generous and fruitful thought, the duty and wisdom of a free people, and an excellent mode of bringing conscience to bear in such a way that "we may look not only on our own things, but every man also on the things of others." This Association consists of teachers—not of doers. Had it been the reverse, you might have demanded, after two years, manifest and material results. But, as it is, time must be allowed before a harvest can be gathered from those who are still learners, though the future agents; and we are justified when we ask you for the present to be content that we have infused the leaven; that we have abated many fears and raised many hopes; that we have shown mere centralisation, as it is called, to be both impolitic and impossible; and that our main instrumentality

is the aid of a friendly press, meetings such as this which I have now the honour to address, and others similar to that at which, during our last anniversary, the workmen of Liverpool were assembled—a meeting which those who attended it will long and joyfully remember. Looking to the future, we may perhaps say, as the great La Place, when speaking of astronomy, said to a friend of mine, "We have principles and science in abundance; give us more facts." Our position is not dissimilar—we know the causes of many physical and moral evils; and we know the remedies for them. But we want a vast and constantly increasing accumulation of recent details to illustrate the power of present and approaching mischiefs, so as to force the public by the induction of copious particulars to come to the same view as ourselves, and so arrive at an effective conclusion. Society, generally speaking, seldom takes up a question of this kind, except under the pressure of alarm or of necessity; and, not unfrequently, when the necessity has been perceived too late. Its movements then are desultory, hysterical, and soon exhausted; and the matter remains untouched and as dangerous as before. While the state of things is apparently smooth and satisfactory; when collective masses are at ease, and the mischief is only local or individual, the warnings of far-seeing and experienced men are treated simply as amiable errors, or the exercitations of prurient intellects. In times of terror society will demand any remedy, and submit to any enactment however crude, and however akin in peril to the evil it would remove. But this is an unhealthy and untrustworthy condition of things: we need a calm, constant, and preventive policy, always on the watch, giving notice of every form of evil, and every opportunity of good; listened to with favour, and weighed, when it speaks, with due deliberation; a frame of mind which we cannot hope will arise until the common sense of the public shall have been enlightened by various and sustained information, impressed by the convictions of duty, and brought to a sentiment of confidence both in the measures and in the men who are to carry them into execution. If this were the normal position of the British mind, we should have little difficulty in persuading it to "refuse the evil, and to choose the good." Our single and sectional presidents, with all the host of worthies who follow in their train, would have little more to do than to adduce their facts, and be sure of their being submitted to a practical, sagacious, and friendly examination;

> "But wisest Fate says no;
> It must not yet be so."

We must go on, as heretofore, in multiplication of details, in proofs of success, in warnings, in appeals; by stirring the thoughts of public and private benefit, of public and private danger; by leading men to rise from the sense of self-preservation to the pleasure of social improvement; from the pleasure of social improvement to that from which we ought to commence,—the sense of duty; and then, from this highest point of human action, the rich and the leisurely, the wielders of science and the holders of power—all who have some means of doing good in their generation (and who has not?)—may enjoy in their efforts for the sons and daughters of toil, for those who have much time to labour and little time to think, who have barely strength enough for the evil of the day, and none to spare for that of the coming one;—these, I say, may then enter into the full fruition of the marvellous and revealed truth, that "It is more blessed to give than to receive." The subject-matter of the several departments has been admirably selected; and to no one can a preference be assigned as being of more intrinsic value than the rest. But some may be more popularly treated than others, and be more within the management of the speaker and the comprehension of the hearer. The subject of the law, for instance, would, to use the language of Hooker, be in any hands "dark, intricate, and unfamiliar." This great study is a science of itself; and, though the laity—

as they term us in reference to the three august schools of law, physic, and divinity —can feel the imperfections of various statutes, ardently desire their improvement, and rejoice that the whole question is submitted to the investigation and agency of meetings such as this, they know that the evils and the remedies must be stated in a style and a phraseology which can be handled with grace and effect by none but the most skilful practitioners. And, indeed, we may gather this to be the opinion of the Council of the Association, seeing that both in the present and last anniversary they have assigned the sectional presidency of jurisprudence to professional gentlemen so remarkably distinguished for ability and learning. On the subject of education, however, there is not the same degree of modesty and reserve. We all believe that, on this head, we know something, and can add something to the general information. This, if not precisely accurate, is, at least, a healthy sign, as contrasted with past days, when many were indifferent, and not a few adverse, to the education of the people. A very great advance has been made, of late years, in the sense of our duty, the acquisition of experience, and the application of principles. We must not be dejected, either by general complaints of inadequate numbers under instruction, or by terrors set out in statistical tables. In masses of population such as ours there will ever be many thousands who, from a variety of causes, will never enter any school at all, and many to crowd the police-courts, occupy the judges of assize, and be paraded in the criminal returns. Let us do all that in us lies to abate these figures; but, at the same time, let us take the full comfort of considering these things negatively; not what the case is, but what it might have been; not what it is, but what it is not. Your efforts have not been vain. Had not the country been induced, some years ago, to look the evil in the face, and do its best in the encounter, it would, by this time, have attained gigantic and irresistible proportions, and we should, I verily believe, have been a prey to superstition, brutality, and violence. In discussing education, we are apt to be indefinite, and, unknowingly, regard it in different points of view,—sometimes it is moral, sometimes intellectual, sometimes both. But they are very diverse. The intellectual, so to speak, can be given anywhere, and, with some increase of difficulty, even in mature age; the moral, with very few exceptions, can be given in its perfection only at home, and in the very earliest years. The intellectual training of a child may be so lost as to require in later life a renewed course of discipline and study; but the moral, long-forgotten and despised, may be revived in an hour of fear or suffering, in the sudden recollection, perhaps, of the very words of some dying mother, and in an instant turn the hardest heart to thoughts of purity and peace. If this be so, we see the sacred importance of the homes of England; and we have a proof that the education of the people demands its preliminaries and accompaniments, and needs something more than a certain amount of subjects, and the best system of imparting them. We are frequently startled in courts of justice and reports of inspectors by revelations of ignorance; and it is wholesome that we should be so. But let us observe, by way of explanation, that though in many districts there are schools enough and teachers enough, yet many children are never sent to them, and, except under compulsion by law (which God forbid), never will be; that there are yet many trades and businesses in which the children, who may be counted by thousands, are, by the excess and nature of their toil, excluded from all hope or possibility of education, or even of repose,—a state of things destructive alike of their souls and bodies; and that, when others are submitted to the intellectual test, they oftentimes cannot repeat the "week-verse"—a fact which does not prove that they never knew it, but that they have quite forgotten it. I appeal to the clergy, teachers, ministers of all denominations, whether, in their

laborious and earnest career, they do not undergo almost daily mortification in the ignorance and neglect of those who, years before, were the pride and joy of their hearts? And can we wonder at it? Taken at early ages from school, these boys and girls are launched into work, removed from domestic or any other guidance. One or two here and there may possess such an indomitable love of knowledge as to give their vacant hours, unaided, to the increase of their stores. Most of them yield to the indomitable love of pleasure; while a few may be ready to accept the proffered help of those who might enable them to "redeem the time." Hence the necessity (hower feeble as yet may be the means) of evening classes in the agricultural and manufacturing districts. This subject demands far more discussion and experiments. The thing is prodigiously valuable and prodigiously difficult; and the man who will popularise and perfect it will be as great a benefactor in his generation as the inventors of Sunday and Ragged Schools. The same may be said, I think, of industrial teaching. Its principle has never, so far as I know, been disputed; but wise men differ widely as to the mode, character, and extent of its application. I myself have seen a little of it, and I am disposed to regard it as very beneficial (indeed, to all classes); not as making the boys real proficients in any department of labour, such as tailoring, shoemaking, carpentering (for they may never follow the trade they have begun), but as teaching them good habits of industry, and showing them that it is both lucrative and honourable. But these classes are more easy of adaptation to females, because everything that they learn, be it washing, sewing, or cooking, must be of use to them, as wives and mothers, in after-life. And here I may express a passing wish that, while no attention be withdrawn from the boys, a little may be given to the girls. They are sadly overlooked in our remedial and preventive systems; and yet women are the mainstay and protectors of social life. All this during the time that the children remain "under tutors and governors!" But then comes the time when the poorer sort go out into service, and mingle with the world. Then begins the principal danger. Utterly inexperienced, fresh in appetite and passion, with all the wildness of youthful liberty, they are surrounded by every form of allurement. Depend upon it—surely I may speak without fear of contradiction — that temptation to vice and licentiousness, in its manifold and various phases, makes tenfold, aye, fiftyfold more delinquents than all the poverty and ignorance put together. It would be endless to enumerate the sources of temptation; I name but a few,—money left carelessly about; goods recklessly exposed in shop-windows; low theatres; faire; low company; dancing-taverns; gin-palaces, with measures for the least and the youngest; dealers in marine stores, which is the euphonious term for receivers of stolen goods, with the certainty of prompt payment for the thing stolen; and for a class somewhat higher, casinos, betting-clubs, low races, and the like. Now, none but those who have seen them, heard them, and, as it were, felt them, can estimate the fatal power they exercise over all, and specially the young. This is the state of things—I do not pretend to say how it can be amended; but it is right that you should know it. Here, however, a question arises as to when education may be supposed to terminate. Is it closed with the period of school; or may it not, in one sense, be said to go on through the whole of life? If so, then let us endeavour to meet one influence by another—establish counteracting attractions. They may be comparatively feeble, but you will save some. There are lectures, "grave, gay, lively, and severe;" unions for mutual improvement; here many of the members may commence, or recommence, the study of the first elements, may fasten on the subject they like best, and pursue it with all the zeal and delight that belong to a natural, and not a forced undertaking; proving, in the issue, that the education which a man gives to himself is ever the

most lasting and the most effective. There are reading-rooms, coffee-clubs, Young Men's Christian Associations, lending libraries, and penny-banks. It is well to classify trades and callings; the effect is good, for it gives them a corporate spirit and self-respect. I will mention but the one last founded—the "Society for Improving the Condition of Cabmen." Here is a class (I am speaking of the metropolis), consisting, with their helpers, of some 15,000 persons,—a class hitherto very little known, much reviled, and, as is always the case, pronounced incurable. Well, we have established local clubs in several districts, provided rooms, libraries, and all the necessary adjuncts; left the members to raise, in great measure, their own funds, name their own committees, and manage their own affairs. The movement has been received with much favour; and the wives especially, short as has been the time, are loud in their gratitude and joy. That these things have contributed to educate the people—if education may be regarded as the means of fitting them for daily life—is manifested by the results we now constantly see. Mr. Cassell, the eminent publisher, offered prizes for the best essays by working men on specified subjects. I had the honour to be the judge of those on sanitary matters and social economy. A great number was passed under review, and few things have ever impressed me more than the good sense, sound morality, and practical knowledge exhibited by the writers. Again, we formed a penny-bank to collect the children's gleanings of sixty Ragged Schools. The collections in one year alone amounted to £2,000. Was nothing done here to teach order, thrift, management, to thousands of the community; and how to substitute the solid savings' bank for the tommy-shop and the beer-house? But so many wise, good, and earnest people of both sexes are engaged on this subject, that we need not fear any want of attention to it. It is of unspeakable importance for the present, for the future, for internal peace, for external security; and the time is coming fast when Great Britain will require, that—to sustain her power, her vocation, and even her independence—there be not, in body or mind, one feeble person among her tribes. The subject of punishment and reformation may be, no doubt, simplified and reduced within narrow limits by a wider diffusion of education. But education will not be sufficient alone. There are very few specific remedies for specific evils. Amendments will, for the most part, be effected by combination of efforts and variety of applications.

(*To be concluded in next Number.*)

THE PRISONER SET FREE.

THE NARRATIVE OF A CONVICT IN THE PRESTON HOUSE OF CORRECTION; WITH A FEW REMARKS BY THE REV. JOHN CLAY, B.D^D^, CHAPLAIN TO THE PRISON.

(*Concluded from page* 191.)

"When next Sunday came, the chaplain took his text from St. Paul, and he spoke of God opening his eyes after he had been struck blind; and then I wished God had done so by me, when I went to fetch those ducks. Then he said, 'Let me prevail on you to pray to God to turn your hearts as he did St. Paul's.' He said, "When you get back to your cells begin and examine yourselves, examine your consciences; let me entreat you to do this. There's some people here that have perhaps been carrying on twenty or thirty years; and if they don't soon take care of themselves I fear they will be lost; for there's much danger when they get old before they repent." So I began to examine what I had done, but I was quite careless over it; only just about

what brought me here,—nothing more. But at last I began to look a little further back and further back still; and I began a-thinking, I am certainly very wicked, and I am going the wrong road; and if I don't repent before I grow too old, perhaps I shall not get a chance then; so I kneeled down in my cell; but then I wanted prayers, for I never learned any but the Lord's Prayer, or had forgotten them, never having prayed for ever so long. So I said the Lord's Prayer over and over again.

Well, I kept on till next Sunday, when the minister gave out his text; and it was about our Saviour coming nigh to Jerusalem, and saying, "O Jerusalem! Jerusalem! if thou hadst known the things which belong to thy peace!" And then he began to explain it to us. He said, "Now's the day, now's the hour, this very hour while you've the time. The strongest of you, the healthiest of you, which of you can tell whether he'll live to see to-morrow morning? Don't put it off any longer. This is the time to repent." Well, I thought about these things, and turned them well over in my mind; and when I came from the chapel into my cell, I clapped my dinner down and fell upon my knees, for he fairly frightened me. I prayed and prayed, and never thought how the time was going on till about an hour or an hour and a-half when they came for my noggin. I plumped my dinner into my cap, for I had never touched it, and never thought on it till they came. Well, I prayed all day till exercise time, and at exercise too, saying, "Our Father," &c.; and good thoughts came into my mind, and the tears kept coming into my eyes.

Night came; the gas was put out, and then I was done for. I was afraid to go to bed, for I was frightened of being found dead in it in the morning. Well, I kneeled here and prayed; and I could pray, for the words came to me as fast as could be. I was never short of words. I kept agate all night, praying and walking about, for I durst not go to bed, and was not a bit sleepy. Monday came, and I was quite ill, frightened ill. I picked my cotton, mixed it again, didn't know what I was doing; got reported, but never said anything. Monday night came, and I was the same as the night before. I kept walking about and crying, "O God, deliver me from the hands of the devil, and do not cut me off till I have repented me of my sins. Thou knowest what I have done, and Thou knowest how wicked I have been." Next day I was very badly; but I kept praying and praying, and kept getting humbler and humbler. Night came again, and the gas was put out; but I kept praying, and I never was short of prayers, for I thought I should be cut off. And I prayed sometimes on my knees, and sometimes walking about, till about three o'clock in the morning. So I laid me down, but did not doff my clothes, and did not sleep any, but kept praying to God to forgive me my sins, and not to cast me off. Next day, that was Wednesday, I felt myself rather easier in body, and mind too, all over me. Night came, and I prayed and went to bed, and slept all night, and never wakened till morning; and when I did waken, I thought I was late; and prayed, and said, "O God, why didst Thou not waken me that I might keep praying to Thee more and more." I went to exercise, and whilst at it I prayed a good deal; and when I came in to breakfast, I felt full like, but light came, and the place seemed more cheery and pleasant. I felt quite comfortable but happy, like as if some person should have come and said, "Wipe up all thy tears, for thy sorrow shall be turned into joy." Well, ever since that hour, the very things that I loved before I came here I hate to think about; and the things which were a trouble and burden to me when I came in—cleaning my cell, and doing what is required of me—are now a pleasure and comfort to me.

I could fill many books with talking about all my doings and thoughts since then. I can say one thing, that I've never been seen sleeping in bed after four o'clock in the morning since that time. I am, thank God, convinced of my sins, and feel quite happy and comfortable. Eh! I'll teach my children something when I get to them again, not to be the same as I have been.

I have had some thoughts about the right way of bringing up children. It has taken me four or five days thinking about it; and as far as I can think it's this: parents can't be too strict in keeping their eyes on their children; and if those parents ever pray, let them pray in their children's sight and in their hearing; and when they have got big enough to go to a place of worship, to be sure that they go with them themselves. If a brother or a sister, or anybody comes in, parents should mind that they do nothing and say nothing that's wrong; for children are sure to take notice of everything that is said or done. And when they go out a-playing, parents should mind what sort of children they play with; and if they are inclined to send them off anywhere to learn a business, they should be sure and certain what kind of a place that will be. They should not only look for a trade that will do in this world, but they should look as well for a place where they will get benefit for the soul, or not send them at all; because I can see, by hearing the Chaplain, that parents that neglect their children, and let them get into sin, that sin will at last lie upon their parents' shoulders. I'll try all I can, please God, to bring up my children well for the future.

I have a few words to say about what this new heart teaches me, for it is a new heart I've gotten. I've put the old heart away: I shall not go out of this building with the same heart that I brought in with me. In the first place, it teaches me to do to my neighbours as I would be done by; to love my wife and children; to love them that hate me; to work honestly and do right to my master for my bread (for it's told me to do so); to live carefully [watchfully and circumspectly]; to love everything that's about me excepting sin—I bar that out. This new heart has told me to do all this since I have been in here; it's told me to stand right, to sit right; it's told me to serve the Lord with all my strength, with all my heart, and with all my mind.

I keep thinking of those prisoners that I am going to leave in; whether God will begin a-moving their hearts; whether he will make them get agate a-thinking the same as he has done to me.

I often consider what we take a dislike to God for; what it is that makes a man neglect to do what He commands? What can be a man's reason for striving always to do what is unpleasing, and never thinking to do anything that is pleasing? But this I do know, that there cannot be a better place built than this in all the world for bringing a man to his senses, for if he'll only think and see,—and he's plenty of time for it,—he must see that he has need of repentance; and, therefore, it does him all the good in the world. It has done me good, and I thank God for it."

There is little need of remark on this affecting narrative, for surely no one can read it attentively without serious and profitable reflections. We here, first of all, see a father caring no more for the souls of his twelve children than if they had been the beasts in which he jobbed; but leaving them to their bad companions and wicked practices, while he is sotting in the alehouse. We then see a woman robbing and deceiving her husband, bribing her children to lie, and teaching them to steal. The next scene shows us an old man encouraging a child to rob his parents. By-and-by we behold the same child, now an apprentice, bringing forth the fruits of his early training—breaking the Sabbath and lying to his master. Grown to man's estate, we find him, like the prodigal son, among harlots; deceiving young women, and meanly robbing them of their money by his false promises; card-playing; gaming; never entering a place of worship; never thinking of his soul; almost forgetting that there was a God! I say, almost forgetting; for, amid this thick spiritual darkness, there was one little spark of light. Even in one so ready to perish as this man, the Almighty "left not himself without witness." Blasphemy made the sinner tremble. The devil had not been permitted to drive out of him all reverence for the Holy Name. But before the sleeper was awakened, before the spark of grace within him

was kindled into flame, he was permitted to go deeper into crime. Again the scene changes, and we have the child of those sinful parents himself become a father, and excelling his father in the wickedness of his conduct towards his children. What a touching, but alas! what a faithful picture is now before us! A little child, with innocent and fond affection, "sticking hold of his father's hand," instinctively clinging to him for support, and looking to him for guidance—and whither led by that father? Into the vilest haunts of sin; made familiar with the horrible language and conduct of the alehouse, before it can be conscious that they are wrong! Seeds of evil sown within it which human effort alone can never eradicate. The Saviour said, "Suffer little children to come unto me;" the drunkard takes his little children along the high road to hell. And from the drunkard's child, turn to the drunkard's wife—"crying" at her husband's hard-hearted profligacy. But wrought on by repeated example and enticement, her tears in time are dried up. She shares her husband's glass and her husband's sin; like him, she learns to "count it pleasure to riot in the daytime," and soon the liquor which she once abhorred stretches her a helpless and loathsome drunkard side by side with her partner on their filthy bed. Their children, accustomed to the sight, look on unmoved; though the mid-day sun, under which this scene is enacted, might be imagined to turn pale at the view of such awful depravity.

A fit companion for one who thus fulfils the duties of husband and father is the "terrible talker," who thinks "that we have no souls;" that "after we are dead we are no more;" and, persuaded by this unbeliever that when he shall die he shall die like a beast, no wonder that he altogether lives like one. He walks with the wicked in the day, planning robberies for the night. "They sleep not until they have don mischief."

But the sinner's course approaches its end. Intending one robbery, he commits another. Guilty of both in the sight of God, human justice overtakes him, and, convicted as an evil doer, he is placed for correction where he has time to "commune with his own heart." Conscience, which slumbered amidst his rioting and drunkenness, awakes in his solitude and brings bitter things against him. The terrors of the Lord visit him, and he cries, "What shall I do to be saved?" His heart is not only alarmed, but softened. "Behold, he prayeth!" and from this moment he feels that God is merciful, and that in Christ there is salvation, not only from the punishment of sin hereafter, but from its power now.

No observation upon J. G.'s thoughts and fears and prayers in his cell could add to the force of his own faithful account of them. The same spirit which dictated that account was also evident in his conversation with me. Upon one occasion he showed his sense of the value of the discipline to which he had been subjected, by inquiring, in his peculiarly earnest way, "Will you tell me, sir, if you please, does any man ever come here again after he has been treated as I have been? I should think such a man could have no sense or reason in him. When a man is put here by himself, it like forces him to pray. Somehow I think better of myself, because I can see that Providence has done all this for my good. As you said last Sunday, this is no place of punishment, but a place where we are to be corrected and made better." Considering what this man was a few months ago, who could hope to find him so moved by religious influences, and made so capable of enjoying one of the purest pleasures of our nature, as he is shown to be by saying, "To my thinking I shall set more store by my children than ever I did in my life! What can be so delightful as to have a little child holding at one's knees, and trying to walk; or to see 'em, before they can speak a word, stretching out their little arms to one, when we come into the house, as they are sitting on their mother's knee." At our last interview, which took place a few hours before his discharge, he said, "I have never had prison in my mind for

the last five or six weeks. A man cannot pick a place outside so suited to mend him as this place. I can cast it in this way, that God has bound me 'prentice for three or four months, to learn the trade of a good Christian. As you said yesterday, I have been put in the right way, and now I have nothing to do but to go straight forward."

How many thousands are now living in Lancashire such a life as J. G. has lived? Men possessed of good sense and kindly hearts, but with both debased by ignorance and sin, capable, if roused and enlightened, of performing the duties which society and their own interest and religion require from them, yet living as if they were not answerable for their conduct either to man or to God! This narrative may fall into the hands of some such persons, who will see in parts of it a description of their own sinful conduct. If so, may it lead them to serious reflection on the course they are running, and induce them to leave it while yet there is time. May they, by prayer and through grace, obtain the gift of repentance, without having to undergo the pains and disgrace of imprisonment.

To the discharged prisoner I would say, never forget the lessons you have received in gaol. You are about to start on a new course. "Be of good cheer." "Resist the devil, and he will flee from you." Learn from the example of J. G. what peace and comfort there are in store for "all those who truly repent, and unfeignedly believe the holy gospel." Shun your former bad companions; shun the public-house and the beer-shop; keep holy the Sabbath-day; struggle and pray against everything which may hurt your soul; so shall you find in this world peace, and in the world to come life everlasting.

The Children's Gallery.

"GO AWAY."

"Angry looks can do no good,
And blows are dealt in blindness;
Words are better understood,
If spoken but in kindness."

"Do as you would be done by."

"PLEASE to buy some matches of a poor boy."

"Go away!" was the reply. No one likes to be told to go away, not even a dog, especially when told to do so in an angry tone. The little beggar-boy to whom Harry Richards addressed the above words, just because he asked him to buy some matches, went away looking very sorrowful. It was wrong of the little boy to be begging, no doubt, but then that was no reason why Harry should lose his temper, or speak in such a harsh tone to one of his fellow-creatures. In a few moments afterwards, Harry had forgotten all about the beggar-boy, and went to get his hoop. It was a very cold day, and he intended to have a good run with his hoop, but he had forgotten that he had no hoop-stick.

"Oh, dear," said Harry, "what a bore! I forgot I had lost my hoop-stick; I must go and ask papa if he will give me some money to buy one."

So off he ran to his papa's study, where he found him busily engaged in reading the newspaper. "Please, papa," said Harry, "will you give me some money to buy a hoop-stick? I want to have a good run with my hoop."

His papa did not take any notice of him; so Harry asked him over again, in the same beseeching tone as before:—

"Please, papa, will you give me some money to buy a hoop-stick?"

His papa turned round, and, in an angry and impatient tone, exclaimed, "Go away!"

Harry started, and turned pale with fright, but his papa went on reading, and took no more notice of him; so Harry walked out of the room, feeling very miserable.

"Papa was busy, so I ought not to have disturbed him," said Harry to himself; "but for all that, he need not have spoken so *very* angrily."

Then he remembered the poor little beggar-boy, to whom he had spoken so harshly that same morning; and he wondered if *he* had felt as miserable as he did when he told him to go away. "I spoke quite as angrily as papa did to me, and I daresay he went away thinking me very unfeeling and proud—treating him as if he were a dog; no, not a dog neither, for I always speak kindly to dear old Frisk;" and Frisk, hearing his name pronounced by Harry, came up, wagging his tail, and licked his hand.

"Even if I could not afford to give to a beggar, I could bestow a kind word on him—kind words are cheap enough. I do not know what possessed me to speak so cross, unless it is because I have heard people say beggars ought not to be encouraged; but that is no excuse—I might tell them to go away in a civil tone."

Now, Harry was rather distressed for want of a hoop-stick, and he dared not go and interrupt his papa again. At last, he thought he would go to the wood and see if he could find a stick that would do. He saw many sticks and broken branches lying on the ground, but none of them thick enough to answer his purpose. Presently, he espied exactly the sized stick he required, but it was too long, and he would have to break it. He tried to break it, but he was not strong enough, and he was very nearly giving up all hopes of obtaining it, when he heard a step behind him, and a voice said, "I think I could break it;" and seizing hold of it the speaker bent his knee upon it with all his might, until it snapped right in two; and then, before Harry had time to thank him, he was off like a shot, leaving the broken stick lying on the ground at Harry's feet. It was the little beggar-boy, to whom Harry had spoken so crossly that morning: he certainly showed that he bore no malice, poor little fellow. Whether he ran away so quickly afterwards out of fear of Harry, or to show that he did not expect to be paid for what he had done, I do not know: but I know that Harry, instead of picking up the stick, took to his heels and ran after the little beggar-boy, calling out to him to stop; but he was too swift for Harry, he could neither catch him, nor make him hear. So he returned to the spot where he had left the stick, and picking it up, he walked off towards his own home. On his way thither he met his father.

"Well, Harry, my boy," said he, "what makes you look so thoughtful? By-the-by, you wanted money to buy a hoop-stick."

"I thought you were too busy to give me any this morning, papa," said Harry, "so I went to look for a stick in the woods."

"Why, you happened to come just at the moment when I was reading a very interesting article in *The Times*," said his papa. "I believe I spoke rather harshly to you. I lost my temper, which I ought not to have done; here, take this money for your hoop-stick."

"No, thank you, papa," said Harry. "I have got a hoop-stick without buying one, and I would not part with it for the world." "Why, where did you get it from?" Harry then told his papa the whole history of the poor little beggar-boy: how he had come and begged him so innocently to buy some of his matches; and how he had told him to go away in an angry, proud tone; and then he told how miserable he had felt when his papa had used the same words, and spoken in the same harsh tones to him; and how this had recalled his own unfeeling conduct to the beggar-boy. He told him of the scene in the woods; and then he said,—

"Oh, papa, I cannot tell you how superior that little ragged boy seemed to be to myself, when I saw him thus engaged in returning good for evil. He has taught me a lesson which I shall never forget; and I intend to treasure up this hoop-stick as a remembrance of that little forgiving boy."

"We must look out for the fine little fellow," said his papa, "and see what can be done for him. I wonder how he came to be begging. I hope, my dear Harry,

it will be a lesson to us both, for the future, to be kind and courteous to every one, even to a beggar; for we may be kindly treating an angel unawares, as your little ragged friend has proved himself to be in disposition. And let us remember that there is one great Being who, when He was on earth, never said a harsh word to any one: He never said "Go away," to the meanest sinner, when they sought His aid. And when the disciples would have said, "Go away," to the poor little infants who were brought to him, our Saviour said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And to us all He says, "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

Correspondence.

THE MAGIC LANTERN IN RAGGED SCHOOLS: A SUGGESTION.

To the Editor of the Ragged School Union Magazine.

In many Ragged Schools the scholars' treats are followed by the exhibition of the magic lantern; and it is a question which gives the greatest delight—the plum-cake, or the quaint slides; the aliment for the body, or the food for the mind. Unhappily, however, the expense of hiring a lantern of superior construction, with the necessary slides and apparatus, is beyond the means of many schools. Hence, not a few impoverished districts, which abound in the temptations presented by "Penny gaffs" and low concert-rooms, are deprived of a legitimate source of recreation, from which they might have derived healthier tastes and better hopes.

The Ragged School Union has already attempted to meet the claims of such Schools, by the purchase and loan of fifteen sets of the diagrams issued by the excellent "Working Men's Educational Union." Lent, as they are, to the local schools at a nominal charge, it is not too much to say, that they have thereby afforded many a pleasant and profitable evening to the Institutions embraced within the wide-spread boundaries of the Union. Having thus endeavoured to supersede foolish and too often vicious amusements, by instructive recreation, it seems as if the precedent would be strengthened, and the good indefinitely increased, if a superior magic lantern, with slides to illustrate the events and scenes of Christ's earthly ministry, were added to the collection. As in the case of the diagrams, it might be lent, at a nominal charge, to the schools; who would, doubtless, find it easier to obtain the services of a lively lecturer, or rather describer, than it is to hire the apparatus.

Nor would this be the sole good: for, by this means, a glaring evil would be obviated, namely, the exhibition of vulgar, foolish, and too often positively sinful slides. How often has the Christian visitor been grieved, when attending scholars' treats, by seeing pictures of Satan and attendant imps, depicted in such grotesque attitudes as for ever to destroy the serious impressions which ought to be aroused by the solemn fact, that, as where we are he is, we are called daily to contend with the Spirit of Evil. A decided protest ought to be made against a sin which "has increased, is increasing, and must be diminished," unless the most fearful page of revealed truth is to become a mere laughing-stock.

A precedent for the suggestion thus proffered may be found in the fact, that the National Society has recently purchased an excellent magic lantern and appropriate slides, which can be hired by the committee of the connected schools at a moderate charge. Should, then, the Ragged School Union be led to imitate the example—by means, it may be, of separate donations—many happy evenings would result to

impoverished districts. And, more than this—by the appeal thus made to the mind through the eye, faculties now dormant would be aroused and developed; and the scenes of our Master's past agonies and future glory would lose the haziness necessarily involved in mere verbal description, and stand forth as living realities.

I am, &c.,

A. B. C.

Editor's Portfolio.

THE NOTTINGHAM RAGGED SCHOOLS.

On Wednesday afternoon, the 19th of October, the Nottingham Town Mission Ragged Schools were opened by the Earl of Shaftesbury. The ground upon which they are erected is let by the corporation for the above purpose, at a nominal rent of 1*l.* per annum, and comprises an area between 700 and 800 yards. The building is of one story; there are school rooms for both boys and girls. There was a religious service on the occasion, presided over by the Rev. Canon Brooks.

THE MAYOR OF SUNDERLAND AND JUVENILE REFORMATORIES.

The Sunderland Times publishes the following letter, which Mr. John Candlish, the mayor, has addressed to Mr. W. Hay:—"Oct. 14th, 1859. My dear Sir,—Several considerations unite to prevent me discharging the social and festive duties which, at this season of the year, are supposed to devolve upon the chief magistrate of this borough. By way of atonement for my failure in the discharge of these duties, I herein send you, as Treasurer of the Sunderland Ragged School, a cheque for £200 towards the establishment of a Juvenile Female Reformatory. An institution for the reclamation of homeless young female criminals is greatly needed in this populous district, and if my contribution leads to its successful establishment, I feel sure that the young ladies of Sunderland will not regret that, for one year, there has not been a Mayor's ball. I am, &c., JOHN CANDLISH."

BUTCHERLEY GREEN, HERTS.

On September 27th, a substantial and roomy building which has been erected in Butcherley Green, Herts, was opened as a Ragged School. The fathers and mothers of the children usually attending the Ragged School, which has been held for some time past ineligible premises, took tea in the new building, as also did a number of the friends of the school. The place was tastefully decorated with flowers and evergreens, and with devices on the walls; and a well-written acrostic, which was also suspended from the walls, garlanded with flowers, announced the fact that the school had been erected at the sole cost of Mr. William Pollard, draper, of Hertford, and a member of the Society of Friends. After tea, Mr. Pollard was called to the chair, and addresses were delivered by the Revs. Dr. Leask, D. Thomas, and W. Spencer; Messrs. Honnum, Crawley, and other gentlemen.

DARTFORD, KENT.

In the early part of last May, it was thought desirable by a few Christian friends, of all denominations, to form a Ragged School in this town. The proposal was mentioned to T. H. Saunders, Esq., of the Phœnix Mills, who not only kindly entertained it, but also provided and fitted up suitable premises in Lower Water Side. Others came forward and helped on the work by their contributions and personal services, under whose auspices the most sanguine expectations have been more than realised. The school is open two evenings in the week, and on Sunday afternoons; a service being held on Sunday evenings in the same room. The attendance has steadily increased from eighteen to eighty, and bids fair for a still greater increase.

The scholars met at the school on Monday, August 29th, when each one was furnished with a rosette. Having formed into procession, with a profusion of flags and banners, and headed by a band of music, they proceeded through the principal parts of the town, and afterward to Mr. Oakley's meadow, where ample provision was made for them in the way of cake and tea, followed by games of various kinds. In the evening they returned to the town, where this happy day was closed with a magic lantern entertainment.

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